

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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Volume I.

NEW-YORK, SATURDAY, OCTOBER 2, 1852.

Number 22.

Brinciples of Nature.

TO THE PRESS

It will be seen that we this week commence a deeply interesting discussion of the great question which involves the facts and origin of the phenomena known as Spiritual Manifestations. Dr. B. W. Richmond, of Ohio, will defend their earthly origin, and S. B. Brittan, Editor of this paper, will vindicate the Spiritual theory We send this number of the Spiritual Telegraph to the entire newspaper press of North America, hoping that all editors of religious and secular journals will be pleased to announce the fact to both sides of this exciting question, in a critical

SOMNAMBULISM.

S B. BRITTAN:

the natural or physical world.

and doing life-wherein we suffer and enjoy, body

and confused, which we call dreams.

our waking or outer life.

times and spaces, but that they appear accord- next No.) ing to the ideal of the percipient subject.

heaven or hell, actualized around him.

our being which is immutable and eternal.

an inner or supermundane life, in which it sees, types of which have gone before in his inner life? trance attests that the ideal, impression, or be- clear vision, in rapid or in slow succession, as four and some none at all.

hears, touches, smells and tastes, enjoys, hopes Such, too, as premonitory impressions, prophetic lief, of each spirit or angel, is externally actuouter life, and the organic apparatus of the ly embarrassing. physical body.

gous to ordinary sleep. The former discloses inner life, is long or short according to the including man, of course. And the soul, in its becomes God Himself, will the Ideal become 5. They attest that when we again arouse to all the visible phenomena of the latter, while it thought of, or impression made upon, the sleep- turn, projects its own images, in attempted imiouter life, we ordinarily lose the memory of at the same time attests, not a state of mental er. They can be made to live days, and even tation of the real, or of what is, in an everthat inner life-catching but glimpses of it, dim coma, but a state of spiritual or ideal life-a weeks, in a few moments. It appears wholly varying and evanescent imagination. life in which the spirit is active-doing, think- according to their ideal. If the sleeper is told Both God and man, are each, in their way, 6. They attest that the things of the spirit- ing, and enjoying, and undergoing or passing to go to the above mentioned place, a mile dis- the authors of their own world; and one is real ual world are not under the laws of natural through a human life and experience. (Vide tant, in a minute, he goes in the appointed while the other is ideal. The world of nature,

7. They attest that the ideal, impression, or experimentor in the branch of pscychological (apparently to him) a week in getting there! This change, however, does not consist in any belief, of each spirit or angel, is externally ac- learning, that when a subject is aroused from a He can be made, by his thus actualizing his essential organic difference, or variation of printualized, and that he lives in his own ideal deep magnetic sleep, a profound oblivion of his ideal, to live through an entire year-spring, ciple, of law, or of essence; but in refinement inner experience forthwith ensues. He has not summer, autumn and winter-will see the flow- of substance, and a higher expression of order They attest many more laws of man's nature, the faintest trace in his outer or natural mem- ers bloom in the spring, fruits grow in the sum- and of beauty, in the ever-ascending series of hitherto unknown, which I might enumerate ory and consciousness of any of the scenes he mer, ripen in the autumn, and the trees covered the outward, to the more inward transformabut it would occupy to much time and take up has witnessed, or the harmonies he has heard, with snow in the winter-all in a single even- tions. It is not so, however, with that world, too much space. We will remark upon the &c., while sojourning there-all is an utter ing, or a single hour! The spring and summer which the soul is evermore projecting from itabove, seriatum; but we must remember, as we blank. I have frequently had sonambules ex- he enjoys, however, are not the springs and self. In this case the creations become mere go along, that each phenomenon proves a law of perience the most rapturous delight, or elabo- summers of earth, but the ideal springs and ideal ones, which as swiftly elude our gaze, as rate sorrow-witness scenes and beauties far summers, or the springs and summers of the our ever changing moods put the soul en rap-1. During the deep magnetic trance, the beyond the power of their normal imaginations (his) spiritual world, as the place and house he port with some new phase of the real for ansleeper's limbs are cold, rigid and corpse-like, to portray, and live a varied and extended life is told to visit a mile distant are not on and of other imitation. and wholly insensible to any external sensation; during the course of an evening, and when the earth, but in his ideal, or the ideal of his they can be cut, pricked, or burnt, without any aroused, be wholly unable to recall a single magnetizer. I might confirm both those prediction; while what man makes is merely ideal and pain, and indeed without the knowledge of it, trace of either ! Must it not, therefore, be, cates by copious and unequivocal examples, but fleeting. The former is either a spiritual, mateand frequently the severest surgical operations that man lives a double life—that he has a my object in these papers is to say as much as mial, or compound entity, or substance in organic have been performed during the trance, with- double consciousness, an inner and an outer I can in as short a compass as I can. Experi- form, or expression-as a globe, a diamond, a out the slightest feeling of pain; his hearing is one? A memory and experience which his ment for yourselves, and you will find them true. tree, a man, an angel, or a spiritual worldentirely closed, and the loudest thunder is un- life, during sleep, is the subject of, and a mem- Natural spaces and times are but ideal or spirit- with all their essential scenery—as forests, landheard; his sense of smell is wholly obliterated, ory and experience which his waking life is the ual spaces and times incarnated—are but the scapes, rivers, atmosphere and light; while the and the strongest spirits of ammonia has no effect subject of? And does not this law of man's representatives or correspondences of their latter is merely a reaching forth of the imagiupon it, and his sense of sight is insensible to being explain many, otherwise inexplicable, en- thought; and, when analyzed, they are found nation-not in Deific originallity, making entithe stimulus of the strongest light. During this igmas of his life ? Such, for instance, as often to have no base but the ideal, and in their final ty, being substance; but putting forth its feelers complete paralysis of the body and closing up witnessing and experiencing scenes and circumof its external senses, the spirit or soul is in- stances which he has a dim and confused recol- of all times and spaces! tensely occupied with the things and objects of lection of passing through aforetime, the proto-

and fears, and comes into actual and vivid com- dreaming, &c. ? My own experience has often- alized, and that he lives in his own ideal heaven tive, or merely strong and weighty. Thus God munion with its scenes and persons, thus de- times been such as to render this confounding or hell, realized around him, is manifest from creates the world of nature, while man projects monstrating an inner life, independent of the and intermingling of duplicate experiences real- the fact that the somnambule sees all things the world of art. The one makes substance,

2. During this state of trance the ideal of the are not under the laws of natural time and with their like, or all those who have an affinity which is already made, into such ideal forms as subject, or the impressions made upon him, are space, but that they appear according to the with them, and their own common and special his capacity enables him to project. all-powerful over him, be those impressions ideal of the percipient subject, is made plain by ideal determines their state and scene of being But may not the Ideal become the Real? I made, or that ideal superinduced, by the mes- the following phenomena, exhibited in the mag- in the ideal world. How else could it be? For think not, in any essential sense; because man merizer, or by some inner being, who occupy netic trance. First, as regards space. Dis- their ideal is all they have for their heaven, creates no entity-he makes no substance. He positive relations to him. They are no sooner tance and size are according to the ideal of the which is in them. Put an Indian into the mag- is the author of thought, indeed; but thought made than he actualizes and has a vivid con- subject of the trance. If the sleeper thinks, or netic trance, and leave him to his own impres- is not substance! He puts forth an activity, sciousness of their reality. Thus I have led is told that a certain place is one mile distant, sions and belief, and will be not realize around and exercises volition; but neither of these are sonambules, by impressions made upon them of and to go to it, he will go that mile, and it will him his spiritual forests, hunting grounds, and entities. The soul itself, which is God's work, their readers that the Telegraph is now presenting my ideal, through many scenes which they have appear so far to him. If he is told or thinks wigwams? Will not the somnambulic Mahom- is the only entity in this case; and thought, never externally witnessed, and they have seen that it is ten miles distant, it will so appear, edan see around him the homes and houris of action, and volition are mere results of its creaand orderly manner. All papers containing them as fully as they lay in my memory or im- and he will go those ten miles. Distances, in the blest? I once visited a lately "converted" tive power. The soul's creations, therefore, ceive the Telegraph in exchange throughout the agination, knowing not otherwise than that they this inner life, being ideal, and the ideal being Methodist girl who, in the rapture of religious are merely ideal, and can never become real. discussion, which is expected to continue six actually lay before them. So I have impressed actualized, they appear so far or near in corredevotion, had thrown herself into a trance, when But man makes a house, you say. He my emotions upon them, and made them feel spondence with that ideal. But when speaking she saw the "Judgment day," and the "books makes an engine, a picture, or a statue. What joy or sorrow, reverence or contempt, they real-izing the emotions as thoroughly as ever they those inner or ideal spaces, places, or distances, sect walking in light and wearing "starry granite, wood, iron, canvas, paint, or marble? that they are either here or there, because they crowns," and many "backsliders" and "hypo- And if these, my answer is, God made them; 3. During this paralysis of the body, and ob- are not conditioned by its laws, but appear so crits" cast into the "lake of fire and brim- and they therefore, are not ideal. So far as Dear Sir: The varied phenomena disclosed livion of outer sense, they see, hear, touch, taste far, or so near, in correspondence with the stone," &c.! You may call all this sympathy, they are concerned then, the ideal does not beby the magnetic trance have become so familiar, and smell in obedience to their ideal, or their thought of the percipient subject. So if the and sympathetic clairvoyance; that don't exthat their vast significance and deep import are impressions. If you in imagination offer them magnectic sleeper thinks, or is told, that a cer- plain but confirms them. Each of those phe- the thing is made, the thing is made, the thing is made, the lost sight of. Few persons seem aware of an orange, and tell them to eat it, they will re- tain building is five stories high, one hundred feet nomena proves a law of human life, and sym- "castle in the air," and then incarnate it in what they undeniably prove. Let us state ceive it from your imaginary or ideal hand, long, and three hundred feet deep, and of a pathy is a law of nature, of spirit, of humanity, wood and stone. I project an engine, from my some of the laws and facts which are demon- though incapable of moving a muscle or limb, certain design, he will see it so, and can go and of the universe and of God. Yours, &c., stratively attested by them, and then remark and they will eat and enjoy it, betraying no measure its dimensions and study its design; movement of their rigid muscles save, perhaps, and if he thinks or is told that it is only one 1. They attest the inner life or being of man an almost imperceptible motion of the lips and story high, twenty feet wide, and fifty deep, it -an inner consciousness independent of the attempt to swallow. I have had them struggle will so appear to him, and he can measure it, (mentally) to lift a weight, when the only per- enter and walk through it, &c. But those 2. They attest the ideal or spiritual world to ceptible physical effort was a slight contraction buildings have not natural or material dimenbe the actual and real world, and supreme over of the brows, and yet they put forth ideally all sions, like the houses in which we now live, nor their strength! So they see delightful scenes, are they under the laws of natural space; but, ments of the Universe; and yet there is a unity real, because they are no substance, though 3. They attest the sensational perceptions of and hear soul-ravishing harmonies; they taste like the houses seen in our dreams, are ideal, about them, which forbids all antagonism. And they are in substance for the time. the spirit, and that sense belongs to the spirit. the different fruits, and smell the different or spiritual, and appear in exact correspondence this unity, furthermore, is not such as con-4. They attest that ever, during sleep, we odors. All this abundantly attests that sensa- with the thoughts of the percipient agent. Now, founds what God creates with what the soul tion of that which is—a reflection, simply, of live an inner conscious life—an active, living tion is of the spirit, and not of the physical as to time. From a vast number of inductive creates. God makes the real, or what to us is the real. And only when the shadow shall beexperiments, made upon a great variety of som- real, because he makes what represents him- come the substance-when the mirrored image hope and fear more poignantly than we do in 4. The magnetic sleep, or trance, is anala- nambules, I am able to state that time, in the self; and that is what we call the Universe— becomes the thing reflected—or, when nature time; if he is told to go it in one week, he (in its highest definition) is a permanent world, 5. It is a familiar fact, with every watchful lingers along at a snail's pace, and consumes though ever changing its most external form.

around him as he believes them to be. By the or what to us is substance, and all organic 6. That the things of the Spiritual World law of spmpathy they come into consociation forms; while the other molds substance merely,

> W. S. COURTNEY. PITTSBURG, Sept. 11, 1852.

THE REAL, AND THE IDEAL:

WHAT AND WHERE IS THE SPIRITUAL WORLD?

What God creates therefore, is real and lastest sensations into such ideal forms of beauty as made, and destined for human bodies, but that,

soul-all seemingly alive, and ready for its race. And now, as living offspring of my soul, it seeks, like me, a body; and lives in brass and wood and iron-a thing of use to men. I put my soul on canvas, or in marble, and each is my creation to the life. But have I made a thing, a substance, or an entity? Nay, these THE REAL and the Ideal are two distinct ele- are all ideals, imprisoned, if you please, but not

If, now, we apply this philosophy to the question-" What, and where is the Spiritual World," we shall find, I think, that it is both real and ideal-that is, both somewhere and nowhere! This latter statement, more than the former, may, perhaps, seem a paradox to some; but, on careful reflection, I think it will be seen to be a truthful and consistent observation. But I will reserve this part of the subject for S. C. HEWITT. another paper.

CAMBRIDGEPORT, Sept. 14, 1852.

The Buffalo Commercial relates a curious fact in natural history lately developed at the American Hotel, in that city. A family having rooms in that hotel, lately left town for a few weeks. On their return they found that a mouse was in the habit of constantly visiting the cage of a canary bird which had remained in the room during their absence, having taken the opportunity of forming the acquaintance during the unusual stillness of the room. To the surprise of the family it was found that the mouse had been taking lessons in singing of its musical friend, and would constantly give forth notes in exact imitation of the canary's tone, but low and sweet. The little creature now visits the cage nightly, eats of the seed, and endeavors by its singing to excite the attention and call forth the notes of the bird.

On a casual view of the world it appears

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW-YORK, SATURDAY, OCTOBER 2, 1852.

RICHMOND AND BRITTAN'S DISCUSSION.

REPLY TO DR. B. W. RICHMOND.

NUMBER ONE.

Dear Sir .- In the discussion of the question before us, I deem it important to devote our time and attention to such phenomena, only, as the rational believers in Spiritualism are accustomed to adduce in support of their theory. Facts that are not claimed by intelligent, discriminating and well balanced minds, as illustrative of the intercommunication between the Physical and Spiritual Worlds, should be disregarded as sustaining at most but a remote and doubtful relation to the subject. must be allowed to remark that, a strict application of this rule would prompt the rejection of a large part of your first letter on account of its irrelevancy. I desire to confine myself to the propositions mutually accepted as the basis of this correspondence, and I am unwilling to proceed with that timid circumspection which holds itself at a great distance from the theme it proposes to discuss. On the contrary, I wish to establish and preserve the most intimate relations with the question, and trust you will not deem me uncourteous if I leave the current of your observations where they diverge from the subject.

Two or three remarks in your introduction require a passing notice. You assume that the Manifestations as exhibited in the Rappings and Writings, are properly referable to an "abnormal magnetic state" of the medium. Accordingly, it devolves on you to define the peculiar abnormal condition on which you presume such phenomena to depend. Moreover, you are further bound to show the relation which the acknowledged facts sustain to their alleged causes. Until this is done I spare myself the labor of an argument.

Again, I think it must be obvious to every careful observer that the whole history of the spiritual movement affords little or nothing to warrant the following statements, which I find in your introduction:

"Every person who has heretofore observed, or now witnesses, any of its multiplied singularities, does so under the impression, more or less distinct, that it is the work of spirits". . . "The whole subject has been studied on the theory that it was spirits.'

How can this be made to harmonize with your own declaration-"The press, generally, has scouted it as a cheat "-which I find in the same connection? Is not the sentiment of the press a fair index to the state of the public mind? And how do the foregoing statements accord with the facts? Who does not absolutely know that thousands have approached the subject with no such impression on their minds, but with the settled conviction that the whole was founded in imposture and delusion? If "every person," who has observed these "multiplied singularities, has been influenced by a preimpression, more or less distinct, that they are "the work of departed spirits," to what source shall we trace the almost numberless hypotheses, which like a new order of soft plants-a sort of intellectual fungi-have started up in all directions, living, but for a brief hour, to illustrate the ignorance wherein they germinate, and the presumptuous vanity which ministers to their growth i Is it true that even a majority of the people have exhibited this predisposition of mind? And has the whole subject been studied, hitherto, on the theory that it was spirits? Did Dr. Lee, of Buffalo, and his associates, pursue the investigation and elaborate that "scientific report," (?) with minds thus preoccupied. Did the "impression," of which you speak, prompt Mr. Burr's expose or determine the conclusion of Dr. Taylor and the Boston Medical and Surgical Journal? Has it moved "the press, generally, to scout it as a cheat?" What had it to do with "Detached Vitalized Electricity"? with the Falling of Water? with Animal Magnetism? Somnambulism? Ventriloquism? Positive and Negative Conditions? the Will Power? Jugglery? or any of the ephemeral creations of popular skepticism? Literally nothing at all; and the minds of men instead of being originally inclined to a belief in the spiritual theory, were strongly inclined in the opposite direction, and have only been driven to accept the spiritual idea when facts have multiplied around them which, in their judgment, could only be referred to earthly

Abandonment of Reason."

I will now proceed to consider the origin of the Mystical Writings, said to be the work of Spirits, with special reference to your objections to the claims of the Autographical Manuscript, executed on the night of Dec., 23d, 1851. As this is deemed the most reliable instance of direct Spiritual agency, to which you have thought proper to refer me in your first communication, I need offer no apology for making it the principal theme of this letter. The following passage sufficiently indicates the nature of your premises, and the rapid and convenient process by which you arrive at the conclusion that Spirits had nothing to do with writing the names on the parchment:

"If we are to fall back on the impression left on the public mind, that the spirits did not use the hand of the medium-you will find it difficult, I think, to convince sane men, that spirits wrote that parchment; as, in that case, you will at once be obliged to admit, that they all had a subsultus tendinum. . . . In discussing this point, I shall assume that it is all the work of the medium, conscious or unconscious-I care not which-spirits had nothing to do with it, and the whole is the result of the imitative mechanic power of the medium, brought out by the abnormal magnetic state, which exists while he is writing."

It is, indeed, very easy to "assume" that, but the assumption amounts to nothing because it is in opposition to the facts. Uunbelief may repeat the words with a thousand tongues, but the FACTS, with their provoking invincibility, shall remain, unmoved

" By this abundance of superfluous breath."

Your attention is now respectfully invited to the evidence deemed necessary to authenticate the writings referred to, and, without further preliminaries, I here submit the following communication from Mr. Fowler:

STATEMENT OF THE MEDIUM.

S. B. BRITTAN : Dear Sir : I have been solicited by a mutual friend to send you a concise statement of my experience, as connected with some mysterious writings which have occurred in my room, a fac simile of one of which appeared in number nine of the SPIRITUAL TELEGRAPH. I comply with the request, though in contrariety to my inclinations, which would prompt me to shrink from any

The original paper containing the autographs I found upon my table, about three o'clock one afternoon, on my return from business; the paper used being a sheet of drawing-paper, which was incidentally left on my table, and which I am sure was blank when I left my room in the forenoon. The succeeding autographical manuscript, a representation of which was published, was executed in my room, on a piece of parchment, left on my table, by direction of the spirits, for that purpose. This was written on during the night, while I was in my room asleep. I would add that, many of the signatures on the parchment, were entire-

ly strange to me, having never seen them before. I have also had several specimens of various oriental languages, written in my

room, on paper which I could identify as my own, though the languages were unknown to me. These have been written on, both when I have been in my room, and when I have been absent. Several of the languages referred to, I had never seen prior to my acquaintance with them through these mystical manuscripts, following communication spelled: and of course did not know what they were, until I had submitted them to a linguist, who read them with facility.

The first one which I received was, as I am informed through the kindness of Prof. Bush, a quotation from the Old Testament, written in Hebrew. The execution of this occurred about three o'clock in the afternoon, soon after I had returned from my business. I was alone in my room, when, through the sounds which then occurred in my presence, I was requested to leave the room for the space of five minutes, during which interval they-" the spirits"-promised an attempt to write. I obeyed their request, and went into a room below, where sat my sister. I told her what had transpired, and at the expiration of the five minutes, we both ascended to my room. Instead of finding, as we had conjectured we should, some directions, written in English, we discovered this Hebrew quotation, the ink on the paper being still unabsorbed, although after experiments proved that the ink of a hand, heavier than that in which the Hebrew was written, would, on the same kind of paper, invariably dry in from two to three

That these writings have not been imposed upon me, I know, because I have seen some of them written, I have seen them written in the day time, as well as in the night; and that I was in no "abnormal magnetic state," I infer from the fact that my consciousness of the circumstances of outward life remained unimpaired. The ringing of the fire-bells, moving of engines, the tolling of the bells at the ferry, the paddling of the boat's wheels, and various other noises common to the City, were no less distinctly heard than at other times.

That these writings were not perpetrated by myself, I have many strong proofs First: I had never seen any specinfens of the languages in which most of the manuscripts were written, and even to the present date. I have seen no other specimens of one or two of the languages used. Second: That power which has communicated to us in our Circle, through the rappings and lifting of tables, professes to have performed this writing also.

That these rappings and liftings are not the results of an "abnormal magnetic state," I have reason to suppose from the fact that, manifestations have been made in our Circle, in the light, palpable to the various senses of all present, which, by far, surpassed, in point of power, the capability of any one in the Circle. But if this, too, with all the rest, is but a fancy, a dream, then is my whole life but a dream-a very real dream-and not altogether poetical in its

Had I time and disposition, I might relate facts sufficient to fill a volume, in have nothing but the naked assumption before me, and may therefore relation to this matter, the majority of which would favor none other than the Spiritual theory; but as I am no literary character, I will here leave the matter to the numerous others who are, and whose facts are doubtless as much to the Yours truly, E. P. FOWLER.

NEW-YORK, August, 1352.

To the foregoing I beg leave to add the subjoined statement of facts, which has been prepared by Mr. Charles Partridge, chiefly from the minutes of the New-York Circle.*

STATEMENT CONCERNING THE MANUSCRIPTS, ETC.

The authenticity of the Spirit-writings which have been given to this Circle, through Edward P. Fowler as medium, having been called in question by Dr. Richmond, the undersigned beg leave to state that, they have been in the habit of attending circles with Mr. Fowler, for the investigation of Spiritual phenomena, for the last two years, generally once, and sometimes twice, in a week. During these sessions a great variety of demonstrations of spiritual presence and power have occurred, and numerous communications have been given, some of which may be thus briefly stated:

Persons at the circle have been unexpectedly turned round with the chairs in which they were sitting, and moved to and from the table; chairs and sofas have suddenly started, from their positions against the wall, and moved forward to the center of the room, when they were required in the formation of the circle; the persons in the circle have each successively lifted his own side of the table, and the invisible power has raised the opposite side correspondingly; occasionally the spirits have raised the table entirely, and sustained it in air, at a distance of from one to three feet from the floor, so that all could satisfy themselves that no person in the flesh was touching it; lights of various colors have been produced in dark rooms; the table has often been rocked with great violence, and suddenlyand unexpectedly to the whole company-it has been instantly arrested and held novable, with the upper surface inclined to an angle of some forty-five degrees, when the lamp, pencils and other objects on the table, would slide or roll to the very edge, and there remain fixed as if riveted to the table; a man has been suspended in, and conveyed through, the air, in all a distance of fifty feet or more. † The communications have been given in various ways, but chiefly in writings and by the rappings, after the ordinary alphabetical mode.

To establish the authenticity of the Spirit-writings through Mr. Fowler, the following specific statements seem to be required: At the close of the session, held on the 17th of November, 1851, the spirits-through the alphabet, and in their usual manner-said, "We wish to give you a sentence for you to find out and remember," when the following was communicated: "Debemos amar a todo el mundo, aun a nuestros enemigos." No person present on that occasion understood a word of this language, but we were subsequently informed that it was Spanish.

At the sitting on the 24th of November, 1851, the spirits commenced with their signal for the alphabet, and the following message was communicated to the

"My dear friends-I am happy to announce to you that the project which has engaged our attention for some years has at last been in part accomplished. BENJAMIN FRANKLIN."

Question. Do you refer to what took place with Edward in the nights of Friday and Saturday last Answer. "Yes."

Question. Was the writing in Hebrew-executed in Edward's presencechosen by the spirits as significant of a new Spiritual Era? Tho Spirit. " Partially."

Here the colloquy was interrupted, and the spirits charged the medium as follows-the alphabetical mode of communication being preserved,-" Edward, I wish you to get a book and note down very particularly what you have witnessed

By Mr. Partridge. If I had been in the room could I have seen what Edward

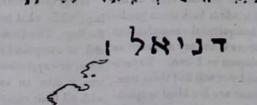
The Spirit. "Your sphere would not have admitted us to present ourselves, even to Edward."

By some one-" Who was the small man that Edward saw in his room ?" Spirit-" The small man was Hahnemann."

[The occurrence here referred to was the visible appearance of Spirits as men in Edward's sleeping-room, during the nights of Friday and Saturday. On the

last mentioned night, a spirit wrote in Hebrew as follows-(Daniel xii, 12, 13) :

לבה לגילואה נחייום בן: לני למת ביצלים אניתו לא ייייי ביצלים אניתו אות הייייי רבים והרשועי רשונם דלא יבינו כלירשעים והפשפולם יםעת התר חתבור ולתת שפנין שבם בשם יולף ו אַשְׁרָי חַלְּבַבֶּח וְנִנְיעַ לְנְבֵּיִם אֶּלָף שְׁלְשִׁיבְיע



*The New-York Circle was organized on the first of August, 1861, for the purpose of making careful observations concerning modern Spiritual phenomena. The Circle was composed of the tollowing named persons: Judge Gray, Edward P. Fowler, Miss A. L. Fowler, Dr. Gray, and lady, Dr. Hull, Mr. and Mrs. Charles Partridge, Dr. Warner, Dr. Hallock, and lady, W. J. Baner, and lady, and Robert T. Shannon, who have been accustomed to hold frequent meetings up to the present time. It will not of course be inferred that all of these parties have been present at every meeting of the Circle, or that they have, in all cases, witnessed precisely the same phenomena. It should be observed, however, that Judge Edmonds, Prof. George Bush, S. B. Brittan, Almond Roff, Samuel Fowler, D. Minthoon, and others, have, on several occasions, participated by invitation.

†On occasion of one of the more remarkable exhibitions of power, here mentionery Gordon was in the Circle, and doubtless contributed essentially, by his preservisible displays of what we are accustomed to term physical force.

On Thursday evening, December 11th, 1851, while specimens of writing in Hebrew and Sanscrit-executed by spirits in Edward's room a day or two previous-were under examination, the signal for the alphabet was given and the

"Edward, put that paper on your table, and we will write a sentiment and subscribe our names; then you may sign it too.'

A paper was accordingly placed on the table, and, on the following day, in the absence of Mr. Fowler, the words, "PEACE, BUT NOT WITHOUT FREEDOM" were written on the paper, together with nearly all the autographs which were subsequently executed on parchment—an engraved fac simile of which was

published in No. 9 of the SPIRITUAL TELEGRAPH. Subsequently on two separate occasions, viz., on the 18th and 22d of Decemer, remarks were made relative to the paper, and the signing of it by those of the circle who concurred in the sentiment it was supposed to teach. Some had signed it already, but irregularly, and in such a manner as to leave no room to record its history, which was regretted by all. At length the spirits said BURN THAT AND WE WILL MAKE ANOTHER." This direction was obeyed; the paper was destroyed, and two sheets of parchment were procured and placed in a roll on Edward's table, and during the night of Dec. 28d, 1851, the same sentiment, "Peace, but not without freedom," was again written and fifty-six autographs attached, including all, or nearly all, the names on the first paper with several others.

At the next meeting, which occurred on the 25th of December, the sentiment and signatures being under consideration, the question arose as to what was proper to be written as the history of the manuscript, when the following message was received from the spirits: "Now agree upon what should be written on the parchment." The spirits then directed Dr. Gray, Dr. Hull, Mr. Baner and Mr. Partridge, to retire to another room and determine as to what should be written on the parchment. Dr. Hull was then designated as the one to execute the writing, which was done accordingly. It was then asked if the signatures were in each case executed by the will of each spirit whose name appears, or done by one operator for the whole? Answer: " Each for himself; by the aid you call the attention of

During the session on the 19th of January, 1852, the spirits signified their desire to make a communication in Hebrew. Mr. Partridge asked who should call the alphabet, and received for answer," The only one present who understands the paper, now that both it-George Bush." Professor Bush thereupon proceeded to repeat the Hebrew sides of the subject have a alphabet, and a communication in that language was received. †

Many additional facts might be given, to show that Spirits communicate in various languages through E. P. Fowler, but the above will suffice for the purposes of papers where you reside of this statement. We can not allow the present occasion to pass without an ex- to announce the discussion. pression of the entire confidence and unqualified esteem with which Mr. Fowler is regarded by the members of the New-York Circle, and by those who know him generally. We have had an intimate personal acquaintance with him for two years past-some of us for a much longer period-and we have only known him as a high-minded and honorable young man. From the beginning he has steadily refused to accept the slightest compensation for his time and services while which contain many inemployed in the capacity of medium. And we deem it but an act of simple jus- teresting facts, and much tice to Mr. F. to record the fact, that, on all occasions we have found him entirely unassuming in his deportment and eminently truthful in his life.

R. T. HALLOCK, M. D., A. G. HULL, M. D., L. T. WARNER, M.D., W. J. BANER, JOHN F. GRAY, M. D., SAMUEL T. FOWLER,

ALMIRA L. FOWLER, Mr. and Mrs. CHARLES PARTRIDGE. A brief analysis of the testimony, already presented, will be necessary that we take unwarrantin concluding this part of my subject; but I must first correct an error, able liberties with the into which you have involuntarily fallen, and answer an objection that, in your mind, assumes an unreal importance. In speaking of the autographs you are pleased to remark that, "The first copy was made during they contain any thing the sitting of the Circle, through the hand of a medium; the spirits not 'too good to keep,' we liking this told him to burn it," &c. Now this is altogether a mistake, shall let it go, unless resince neither the first nor second copy was made at the sitting of the Circle; strained by particular nor has any such statement ever been made or sanctioned, by any one acquainted with the facts in the case. Moreover, the spirits made no sort reasons. We make a of objection to the manner in which their own names were executed in few brief extracts in this the original manuscript, nor did they start any objection. It was the irregular manner in which it was subsequently signed by the members of the circle-precluding the possibility of recording its history-that furnished the occasion of complaint from the members of the circle them- Ohio, writes us as fol-

But you are led to infer, from the rough appearance of the names, that if they were really written by spirits, the authors of this work must for a great number of years all have had the palsy except Stephen Hopkins, whom you presume to that so much interested me have recovered the free use of his nerves. Your diagnosis is as curious as the Spiritual Teleas it is unreliable. This peculiarity which seems to furnish the whole GRAPH. When the hour arground of your objection to the spiritual origin of the work, is not referable to the palsy but to the parchment, the surface of which was imperthis invaluable treasure, I fect, causing the ink to spread, while in a number of places a small fiber am so eager to enjoy its evidently adhered to the point of the pen, blotting several of the letters. | contents that I can scarcely Where the lines are heavy, the ink spread more, and unequally; the name of Stephen Hopkins, being written in hair lines, does not exhibit thing. Often, on returning the same roughness. So the writings executed on paper, by the same the field, I walk a mile and process, do not present the same appearance, for proof of which I a half to the office for my desire you to examine the specimens in several different languages, pub- paper, and then, instead of lished in the first volume of the SHEKINAH, page 302. Thus the "sub- retiring to bed, I sit up unsultus tendinum" at once resolves itself into the inequalities of the til a late hour to peruse it. parchment—and the abruptness of Dr. Richmond's conclusions.

Let us now briefly analyze the evidence before us.

1. It appears from Mr. Fowler's statement that, the writings consist my whole being; it revives of communications in various languages to him unknown, and of which my wearied frame; it anihe had never before so much as seen a single specimen, written or mates my soul; and its disprinted. The names, alleged to have been written by Spirits, are found closures fill me, at times, on examination to be fac similes of their autographs while living, and a can tend more effectually part of them were new and strange to the medium; and it can be fur- to lift up the drooping head ther shown that, in several instances, the fact of the existence of such and heart? It assures me persons, in this world or any other, was wholly unknown to Mr. Fowler. that my immortal friends,

2. That these writings have not been forged and clandestinely con- and dearest relatives, are veyed to Edward's apartment, by some mischievous person in the flesh. is evidenced from the fact that, a portion of them have been executed in his presence, and in broad day-light; and also by the repeated communications of the spirits through other media, and by a variety of modes, to the effect that they are, themselves, the authors of these writings.

3. That Edward P. Fowler, while witnessing the execution of such life I shall renew my subportions of these writings as were done in his presence, was still in scription. I am determined his normal state-however his interior vision may have been opened at to persevere, and that others. the time—is manifest from his continued consciousness of external rela- may engage in the investitions and objects, and the perfection of his sensational perceptions.

The testimony of the New York Circle may be thus summed up: 1. An invisible agency has been operating in the circle for two years past, producing a great variety of manifestations of power and intelli- able joy to know that gence-raising, moving, arresting, holding, suspending, and otherwise our humble efforts-indisturbing numerous ponderable objects-and all in direct contravention stead of overthrowing of the laws which govern the realm of material nature.

2. The agency that does all this has appeared in the circle-by the Reason, and blighting multiform exhibitions of its mysterious presence-from time to time, the fairest fields of hapand by means of the alphabet has made intelligent communications, in piness and peace-as several different languages, the import of which was not understood by some would have the the parties present.

3. The same agency has, on numerous occasions and in presence of many witnesses, asserted its claim to the authorship of the written com- ing a silent and sacred munications and autographs now under consideration.

See second column of next page.

*The manuscript here referred to is the one afterward executed in cerography, and published in the SPIRITUAL TRIBORAPH of July 3d. † The spirits, through Mr. Fowler, have given numerous communications in many languages, ome of which are already published in the first volume of the SMEXINAH, and others will continue to appear in that work.

To Correspondents.

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We hope our valuable correspondents will not be led to apprehend, from the space we occupy this week. that they are crowded out of our columns. Hereafter. we shall endeavor to confine ourself to about one half the limits of the present letter, and Dr. Richmond's letters, we expect, will not exceed two wide columns The authenticity of the Spirit-writings, being seriously disputed, we have deemed it important to present the evidence, bearing on the question of their origin, in this connection, that we may have no occasion to refer to the subject again, in the present discussion.

We must claim the indulgence of many persons who have forwarded articles for publication; we shall do the best we can to give all a hearing.

To OUR READERS .- Will your friend to the TELE-GRAPH. If opposed to your spiritual views, he may like fair and equal hearing.

Please request the editors

Correspondence. We are constantly receiving private letters general intelligence, con-

cerning the interests of the great Spiritual movement. Let no one say communications of private correspondents. If

connection. An earnest friend, Mr. B. Sheley, of Jamestown,

" I have not read anything rives, that I can go to the Post-Office and there find wait a moment for any It affords me a pleasure, a joy, unknown before. A pleasing sensation pervades with awe. What, I ask, with me-that they are here. Solemn thought!

" I would not do without your paper if I had to pay FIVE DOLLARS for it, and if the good Lord spares my gation is my prayer.

It affords us unspeakthe exalted faculty of world believe-are made instrumental in performministry in a thousand homes, that have been gladdened by the presence of angelic visitors. To be allowed to serve

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-even in the meanest capacity-in this great highest honor. Go on Brother! distance can not withhold our sympathies from thee. Be thou faithful, and to thy awakened spirit the Heavens shall be opened, and angels shall descend

A. Sheldon, of Laporte, Ohio, under date of Sept. 8th, 1852, writes an interesting letter to Mr. Charles Partridge, from which we extract the following interesting fact:

"A medium just comalone one day took his pencil and placed it on paper, when his hand commenced writing these words : "Tell Mr. Sheldon that his son, who is sick in Pittsfield, will die in two weeks from next Sunday." This was on Thursday. I was passing by that day and the medium called me in and showed me the writing. I then inquired what spirit wrote the communication to me. Answer "Allen Bamly." Where did you die? Ans. "England." How long have you been in the Spiritworld. Ans. "Fifty-three vears."

the communication until the then told my oldest son who the products of spirits. was taking care of him to be on the watch.

My son died at the time foretold-June 20, 1852."

Our correspondent, J. B: Wolff, writes us under date of Sept. 10th, (Fairmont, Va.) that the very great. He repreextract :

"The editor of the Baptist paper in Morgantown. taining money on false pretenses-that is, we are fit subjects for the penitentiary-men who have departed from a profession of Chrisin the same Rappings. For some cause, the Rappings tion on these things, and in order to run me out of town, they attacked me about the Rappings, andthem have the best there the stand moved, and many test questions were answered, and a multitude of mediums are developing in the town and neighborhood.

The following is from a letter just received from California:

" Spirituality is attracting attention in this fast country, already several of its clergy have manifested an interest; among the number Dr. Ver Mehr, pastor of - church, " Episcopalian," a few evenings since passed into the clairvoyant state by means of spiritual influence, and while in this condition gave an account of being in the society of shining in the noonday of final. the great Spiritual Sun. He is said to have had a very clear perception of the

> Yours truly, E. F. NORTON.

28 Concluded from second page.

The facts and circumstances, already adduced, constitute a chain of work, we esteem as the evidence sufficient, it would seem, to produce conviction, even where there exists no previous "impression, more or less distinct, that it is the work of departed spirits." I can not, however, submit this interesting case to the final judgment of yourself and the public, without first soliciting your attention to several collateral testimonies. The first is formed of parts of a communication, from Prof. George Bush to the writer, dated New-York, March 27th, 1852, and published in the She-KINAH.

MR. BRITTAN: Dear Sir: In compliance wich your request I willingly make and angels shall descend a statement respecting the several communications in Hebrew, Arabic, Bengalee,† and fraternize with thee.

"Altogether the specimens are of an extraordinary character, such as I can not well convey by any verbal description.

"Mr. E. P. Fowler, since I have become acquainted with him, does not at all impress me as one who would knowingly practice deception upon others, however he might, by possibility, be imposed upon himself. He certainly has no knowledge of the above languages, nor do I think it likely that he is leagued in collugion with any one who has. A man who is versed in these ancient and oriental tongues would be, I think, but little prone to lend himself as a party to a pitiful cheme of imposture. It must, indeed, be admitted to be possible that Mr. Fowler may himself have copied the extracts from printed books, but I can only say circumstances, I am perfectly satisfied that he never did it. * * In like manner, I am equally confident that he, though the medium on the occasion, had, consciously, nothing to do with a Hebrew communication which was spelled out to me in the presence of a circle of very respectable gentlemen, not one of whom, beside myself, had any knowledge of that language.

Very respectfully, yours, &c. MR. BRITTAN: Dear Sir: In relation to the writing in various languages made in E. P. Fowler's room, and said to have been produced by spirits, I am free to say that, I have been congnizant of the execution of some of said manuscripts, under circumstances physically precluding the possibility of their having been done by any human sgency.

any other of the languages than Greek, Latin, French, and German, with the exception of a small portion of the New Testament in Syriac, which came into his possession subsequently to the production of these manuscripts.

For the last three years he has lived in the same house with myself, and spent much time in the same room, thus giving me an almost unlimited opportunity to or to detect any hallucination, had any existed. His moral character I consider to be, in every respect, unimpeachable. Yours, &c. MARTHA H. BANER.

MR. BRITTAN : Dear Sir : I can in a few words reply to your questions res Pittsfield, about 12 miles pecting Mr. E. P. Fowler. He has hitherto sustained an unblemished reputation distant. I told no one of for honesty and veracity, and enjoyed the confidence of all acquainted with him. . I have evidence sufficient to my own mind that he had no agency in week before the time. I the writing of the different languages executed in his room, and purporting to be ALMIRA L. FOWLER .. Respectfully Yours, PHILADELPHIA, Sept. 24, 1852.

I leave this part of my subject with a single additional remark: If it be "difficult to convince sane men that spirits wrote that parchment," the reason will be found to consist in their obstinate skepticism, rather than in any defect in the testimony.

To prove that men, unaided by spiritual influence, possess powers adequate to the production of similar phenomena, you refer me to the case of a man who was "perplexed about the means of supporting his family." opposition to Spiritual- In this extremity, it is said that Swedenborg made him a visit and, in ism in that quarter is order to relieve his necessities, taught him how to construct a "shingle machine," which he subsequently " sold for a good farm, on to which he sents that the clergy has moved his family." Now, having no knowledge of the facts in this pursue him with extreme case, beyond what is communicated in your letter I can not form a decivirulence. We have only sive judgment as to how far this invention is to be attributed to spiritual space for the following agency, but the case, altogether, seems illy adapted to sustain your position. You personally testify that this man was " never noted for mechanical powers-his head indicates any thing but a mechanical genius-in fact" that "his life has been a tissue of intellectual and moral illusions Va., thinks that we ought and fancies;" and this certainly affords presumptive evidence that the place, they knew my posi- particularly favorable to a comprehension of mechanics!

was on hand. The agita- has that "man," the "old ashery," or the "swamp," to do with provtion of the subject, set some ing that Spiritual Manifestations can "be properly accounted for with- with them. out the agency of spirits"? And that infinitude of wheels! what is their relation to the argument against the spiritual origin of the manifestations? At present we can only conjecture. We are not thoroughly acquainted with the family of wheels-can not even mention their appropriate names—with possibly a single exception. If we mistake not the sitting of a circle, through the hand of a medium; the spirits not The ball is in motion, and there is one known as the overshot-wheel! If those referred to by my liking this, told him to burn the first copy, and place another paper the opposers find it can not correspondent were of this class, they perhaps illustrate the current ar- where they could complete the document during the night. Parchment guments against Spiritualism.

I have nothing to say of that new and peculiar phase of 'abnormalism,' which you say consists in being "simply discomfuddled." How denied as being very good imitations of the hand-writing of the signers well the state may be adapted to the discovery of "perpetual motion," I am obliged to leave to the judgment of those who have enjoyed opportunities for personal observation.

loftier action in their appropriate sphere-it is capable of accomplishing results that far transcend the mind's action in its earthly relations.

its divine baptism, I am, Fraternally thine, S. B. BRITTAN.

* For the whole of this communication the reader is referred to the SHEKINAH, Vol. I., pp. 305-7.

† These writings in foreign tongues consist of the following: Sanscrit, Arabic, Hebrew, Bengalee, Persian, French, Spanish, Malay and Chinese languages.

8. B. E.

SPIRIT IMITATIONS.

DR B. W. RICHMOND TO S. B. BRITTAN.

NUMBER ONE.

been liberally offered me for that purpose, I will furnish two columns; or more, weekly, for the perusal of your readers.

I attach much more importance to the "Manifestations" than most persons who oppose them; and am fully persuaded in my own mind that, if the various phases of the magnetic condition, into which the human mind, and body, may be thrown, were fully studied, and comprehended, that all, or nearly all, that now appears mystery and wonder, would be dissipated; and the public would go calmly to work to study this wonder, and try to comprehend more of the mysteriousness of our own nature. I regard it as the natural fruit of an abnormal magnetic state; and the public, not knowing how to explain it, the first "rappings" were attributed to the "spirits," and the idea having been set affoat, it has been adopted; and every person who has heretofore observed, or now witnesses, any of its multiplied singularities, does so under for myself that, from the internal evidence, and from a multitude of collateral an impression, more or less distinct, that it is the work of departed spirits; and, as soon as any thing is observed that is a little singular, the mind not succeeding in its attempts to unravel it, readily concludes that it must be "spirits." This, say most persons, is the easiest way of accounting for it, and your theory is so complex, that I can not stop to make myself acquainted with it. Suppose that reply to have been made to Gallileo, when he put forth his theory of planetary motion-it would have rested with far more force against his system, than it can against the explanation I offer against the Spirit theory. Much is known, by the liberal-minded, in this country and in Europe, of the cu-With most of the languages written, I believe Mr. Fowler to have been entire- rious phenomena often seen, connected with this abnormal magnetic anacquainted; and to the best of my knowledge and belief, he has no books in state; while nothing was known on the subject which he attempted to explain to the world. To the common mind, it was plain and easy, that the Earth was flat, and rested on something-on the back of Atlas, and he stood on a tortoise, and the tortoise, again, on something, of course-he must stand on something-and the fact that no body could discover any deception, had he been disposed to attempt anything of the kind, tell what, was not permitted to stumble any one, on the theory that the Earth was flat and rested on a foundation. Motion, space, attraction, and repulsion, were not understood, and the Philosopher came near losing his life, and did lose his liberty of person, and character for intelligence. When the world is as fully instructed in certain principles connected with our existence, as it is in the laws of the physical universe, the "rappings," I think, will cease to be a wonder. The whole subject has been studied on the theory that it was "spirits," and but few persons have allowed themselves to ask the questions, 'Can these phenomena be explained on any other principle? Are they wholly caused by forces, acting in our own bodies, hitherto not understood or are they the work of spirits of departed friends, returning to our sphere-to renew their acquaintance, and to quicken our souls into a higher longing after immortality and a future? Or, is it the work partly of spirits, and partly caused by our magnetic state, which enables them to approach us?' I do not expect to convert any believer in its spiritual origin, to my notions; their minds are made up—the fact is clear to them-and their minds are unbalanced for investigation. And the opposers are in a similar mood: their minds are made up-they know it to be a "humbug," and need no light to make the fact clearer Of both parties I ask a candid hearing; suspend, if possible, your preconceptions, and listen, and weigh what of fact I may give you.

A friend, writing me on the subject, says my theory is as " marvelous as the Atheist's theory of creation, added to the Mosaic"; but still urges me to give my views to the public. I have waited to see if my first effort impressed any one, as affording any rational clue to the cause or to be prosecuted for ob- invention emanated from some source superior to his own mind; and this this marvel; and, beyond one, I have not met a single person who can conclusion is sustained and strengthened by the direct and positive testi- see any thing in what I wrote. And so I say to your readers, don't mony of the man himself, who affirms that Swedenborg gave him his in- suppose that I have the vanity to believe, that I am going to upset the structions. The fact-if indeed it be a fact-that a poor man-dis- drift of feeling in favor of the cry of "spirits" that everywhere pretressed on account of his inability to provide for his family-was thus vails. The press, generally, has scouted it as a cheat; its friends have tianity; thus charging us furnished with a "good farm," does not strike me as altogether too believed, readily, all that has been claimed for it; and I know too well with hypocrisy. This was "ludicrous to be mentioned," nor was the object unworthy the mission the perverse tendency in the human mind to be very sanguine. But last week; and by this of so exalted a spirit. I can not see how this case sustains the affirma- the facts the public are entitled to, and whatever judgment may be renhour I presume members of tive of the present question. Indeed, your hypothesis is most emphati- dered, I shall be prepared for it. Your faith has urged you to defend cally contradicted by the witness himself, and should the remaining wit- by reason, what you believed to be a truth, and in this I am cheerednesses concur, it will require uncommon skill in the argument to estab- there is hope of the mind that will reason; but ignorance, and power, came almost unasked, and lish your position. Moreover, your ultimate success will demonstrate prefer to coerce the belief of the human mind. I regard this phenomenate are making quite an excite | this singular proposition in metaphysics, viz: That extraordinary men- enon of much importance; it is taking deep hold of many minds, and the ment. When I went to the tal excitement—such as occurs but once in the lives of some men—is waves already in motion, will widen and spread, till the thing takes a definite shape, in the form of a religious organization. I mention as Your next case is a protracted account of a man who " secluded him- an axiom to be borne in mind, that the success of an idea in the world self for months in an old ashery near a swamp;" but you have neglect- does not depend on its truthfulness; truth does not always prevail; the ed to show its connection with the subject under discussion; and as its mysteriousness of any statement gives it far greater power than truthyou may be sure - I let specific application is not altogether self-evident, I am constrained to fulness, especially when it pertains to the realms of belief. The causes pause for information on this point. What, I would gravely inquire, which put in motion the "rappings," may operate for a century, on the human organization-and let not the public suppose we are done

With these preliminary remarks, let us commence our examination of facts, by attending first to the "Spirit imitations." A marked example of this is found in your "fac simile" of the Declaration of Independence," written by the spirits. The first copy was made, during was placed on the table, in the sleeping-room of the medium, and in the morning the parchment was covered over with what can not be of the Declaration of Independence. The whole document is highly marked by a nervous tremor, and is as clearly the work of a single hand, as any document ever written. The hand of John Hancock is very The only remaining example referred to in your letter, affords no near the original size; but the hand trembled-and it will be rememground for controversy. I know full well that when the spirit is, in any bered in the old Declaration the hand was smooth and bold. The only considerable degree, temporarily withdrawn from the body—the interior senses opened, and the latent powers of the inmost being aroused to Hopkins; in this name the hand is firm, and in the original the hand and that he could add power ad infinitum, that he could move the uniwas paralytic-so much so that it was a striking name on the old scroll. verse with it. He next let in his neighbors, and the whole region round The account in the Telegraph leaves the reader to suppose, that the about became excited about the machine that had been "revealed" to My spirit finds a sacred repose in the solemn, yet cheering and beauti- Declaration on parchment written during the night was written by the Mr. C. He finally sent to Washington for a patent, and was offered for ful assurance that, the partial exercise of those wondrous powers is not hand of the spirits, in person, without the intervention of the hand of his discovery six thousand dollars, he did not accept it; the ferment likely to be suspended, nor long confined to such limited and transient the medium. This is the impression left on the mind of the public died away, and the failure fell with such power on the old man that he innumerable hosts of bright flights, but will be succeeded by a more glorious and God-like unfold- everywhere. If each spirit wrote his or her name there, without a me- suddenly died. He was void of mechanic powers to a degree seldom disimbodied spirits, all ing, when the separation from the body of earth shall be complete and dium, then are we to conclude that spirits, generally, in the next sphere, seen; had never been known to construct a wheel or anything else that are troubled with palsy-for almost every name on the scroll shows a required mechanic abilities, and the solution of his discovery is to be Earnestly desiring to be guided by the spirit of Truth, and to receive palsied hand, with the exception of the name before mentioned; and found in his abnormal magnetic state; he was no doubt clairvoyant, and Hopkins died with paralysis, or had it while writing his name to the old his mind being directed to this point, resulted as has been related. All Declaration. He, it appears, has recovered his steady nerves, while the his friends noticed that his eye had a penetrating look, and he was subwhole meeting of spirits that signed that paper, are now able to write ject to fits of moodiness. A clergyman tells me of an acquaintance of

died of palsy, and wrote a paralytic hand for years before his deathin communicating with his friends in this place, not only wrote, but signed his name, in a paralytic hand. When asked if he could not write a firm hand, he replied that he could not yet control the hand of Dear Sir: Having been repeatedly solicited to give my views of the the medium; and, on further questioning, he affirmed that he had not Spiritual Manifestations," and the columns of the Telegraph having yet recovered from his paralytic state, and was obliged to write as he did at his death. When the propriety of believing such a statement was brought up, he affirmed that he was imitating his old hand, and that it was so " painful" for him to control the medium, so as to make him write in the hand he used to write, that when besought to write, he, in kindness quite characteristic, said to his friends, " Please don't ask me to write-it is very painful."

> Those who believe in a spirit-future may believe, if they choose, that the spirits are paralytic-from ten to fifty years after entering that state-I do not choose to admit such a statement That spirits, who approach mediums so as to move articles of furniture of great heft, can not control a pen so as to write a firm hand, is preposterous-whether they write with or without a medium. The spirits who wrote the Declaration either were all paralytic, or they could not control the medium's hand so as to make a steady mark.

We ask you to state candidly to the public, whether the medium rrote the declaration by the aid of the spirits; or, whether the spirits crote it without aid, while he was locked in the arms of balmy sleep. If the medium wrote the names on the parchment, then the nervous trembling of the hand may be explained; for most mediums who imitate handwritings with any accuracy, are very nervous, and are the nost impressible class of mediums; but, if we are to fall back on the impression left on the public mind, that the spirits did not use the hand of the medium-you will find it difficult, I think, to convince sane men, that spirits wrote that parchment without the aid of a human hand ;as in that case, you will at once be obliged to admit, that they all had a subsultus tendinum-(twitching of the nerves.) In discussing this point, I shall assume that it is all the work of the medium, conscious or unconscious-I care not which-spirits had nothing to do with it, and the whole is the result of the imitative mechanic power of the medium, brought out by the abnormal magnetic state, which exists while he is writing.

I will now attempt to prove, that such powers do exist, and that persons in this state, do imitate, both handwriting, style of speaking, and gesturing-and in numerous cases have been known to execute mechanical and artistic feats, of which they were wholly incapable in the normal state. A medium of my acquaintance, who was seized with a desire to "do good," and was perplexed about the means of supporting his family, while he should go forth into the field to reap the harvest that seemed already ripe for the sickle, says, the spirit of Swedenborg informed him that he should be provided for, and enabled to do the will of the Lord. By interior impression, the old philosopher and theologian taught the medium the construction of a "shingle machine;" the model of which was duly executed by the medium, and I am informed has been sold by him for a good farm, on to which he has moved his family. I have never seen the machine and can say nothing of its value, only that it must be a very convincing "physical demonstration" to the medium. The inventor has never been noted for mechanical powers-and his head indicates anything but a mechanical genius-in fact, his life has been a tissue of intellectual and moral illusions and fancies; and in some respects he has a superior mental organization. The idea, that Swedenborg has been busy in cramming into this gentleman's head a "shingle machine" for his especial behoof and benefit, is too ludicrous to be mentioned; but that his excited mental state enabled him to comprehend mechanics, so as to construct what he desired, is to my mind, a settled fact.

Some years since, a poor man in Western New-York, became much excited on the subject of his poverty, and took to reading the Bible, and stumbled across the 10th chapter of Ezekiel, in which the prophet, while in a vision by the river Chebar, saw a strange machine, described as having a "wheel in a wheel." This arrested the old man's attention, and prefigured to him, that God was about to bring forth this "machine," seen by Ezekiel, in a tangible form, for the benefit of the race. He had secluded himself for months in an old ashery near a swamp, where he was at work day and night, he was in cheerful mood, and appeared unusually hopeful. One night he called on me and wished to communicate something important, we retired to the barn, he appeared strange, and his eyes were luminous in expression, and he spoke in a low tone. He told me the earth was about to be revolutionized; that he had twice fallen into a trance, his "knees smote," and his 'strength left him and he fell to the earth"-that he saw among the clouds, wheels and bars, and pins, and gearing to a vast amount; the use of which he did not know till his second vision. But, said he, with emphasis, "I am rich, the waste places of the earth shall be rebuilt; water can be carried to the deserts and the mountain tops, the earth shall blossom like the rose,' this 'machine' is one of the trumpets' to be sounded in the earth. To-morrow you can see it alone, you are chosen first." Flattered with this mark of confidence from the celestials, I repaired to the "old ashery," and found it filled with wheels, and traps, and cranks, strung together with great adroitness. A huge flume was overhead, a set of double chain-pumps were set in a pool of water beneath, with a large wheel geared in a crude way, with everything in the building. The water was to be carried up by the pumps into the flume and let on to the wheel below, and the wheel carried the pumps, and the water being discharged into the pool beneath, was used over and over. I thought I comprehended the principle of this spiritual machinery at a glance, and informed him that the power of his wheel was just balanced by his pumps, and he had the friction against him, and as soon as his water run out, his machine would stop. He cast a clever glance at me, as much as to say; "do you know better than God," and suiting the action to the look, he jerked the lever that controlled the gate, and such an unearthly set of combinations and motions, were never before seen by mortal eyes. It moved till his flume was empty-the pumps failing to carry water enough to make it go, and suddenly stopped. I again pressed the point only with a trembling hand. During the winter, John Q. Adams-who his who got to studying on a perpetual motion and finally discovered

dition, is found in the Secress of Prevorst. In was the beginning of a new Creation. imitative power of mediums with the pen, dashing off figures and images with a rashness and and the spirits. rapidity inconceivable. For me to affirm that the "Spirit declaration" is the work of a mag- tion?"

JEFFERSON, July 25, 1852.

ON TYPES.

In the minutes of the Conference as published none of its interest by the delay.

At a circle convened in the city of New-York, on the evenings of September 8th and 12th, two mediums would be a woman. The spirits immediately wrote: were present and magnetized-under spiritual direcmoved and the following communication was written. Mr. Mr. Ingalls has not hitherto been numbered with the media, but the spirits, on this occasion, seem to have employed those already subject to their control as the instrumentalities of his development. The influence however, we are informed by himself, was mostly mental, and the communication was principally given by impression, sanctioned by physical deother media present.

channels, whether physical, mental, social or spiri- you would be equal to any emergency that may arise tual, the primary forms a sumed by all become the He who is greatest shall be servant of all." forms are provided. The present types of social and tion." sary that you should understand its importance, that ducts of toil." you may be prepared to enter into it, and by the contribution of your mite aid in perfecting it. By an assist in giving a harmonious being to the new order of development.

opment of all life, as seen in the lower kingdoms, pro- as the real dwellers therein." ceeds by gradual unfolding. The degrees are imperceptible and consecutive, but there are also other degrees or rather periods, which proceed not uniformly, but are what are called, in Swedenborg's writings, discreet degrees. The general idea, entertained by with this qualification. The elements of life or mat- preciate influx or impression." ter are refined by motion and action, and as they behad no power to give expression. Here some favora- early development of spirit." bly situated individual of the class became the subject | In answer to the question why we could not com- me, purporting to be from FENELON, to this effect:

"spiritual endowment;" the machine would not go for want of a balance-wheel. He prayed, and fasted, and studied, and at last a "point ed, and fasted, and studied, and at last a "point ed, light?" and the last dimentity was overcome by a difference of sensation. to which pent the fife-elements had been developed by previous growth. Thus higher orders of animated existence use of any other medium but such as your own natures for sensation. The which demands a course of the co of light" rested on the diagram which he held the course of time intelligence was unfolded through in his hand, and the spirit said to him, that the animal economy, but animal forms possessed no swer was: "Spirits there are out of the form, as menced, forthwith, a series of long and magnificent swer was: "Spirits there are out of the form, as there was the point, for the wheel that would power to give it proper expression; it existed unor- well as in it, who would have you believe without communications, advising and encouraging Unitygive motion to his great discovery. This man was a respectable physician, and a shrewd dividual of lower organization through superior in and love, the more easily to effect their object. We "Beacon-Light," with reference to its purpose and Yankee, and had spent a year or more in per- fluences and favorable external condition was carried would have you give such estimation to all communi- influence in the direct promotion of Fraternity and printed on good paper, with fair type, in a folio feeting his diagrams and models. It is needless far beyond his species, and became the first imbodi- cations as their intrinsic character requires: to say, that he was in an abnormal state, which ment of intelligence and type of the human race. But this was not the highest unfolding of the elements of gave unusual activity to his constructive powelements of spirit were being unfolded and when a A marked instance of the increase of this suitable form, in accordance with the principles above imitative power of persons in the magnetic con- stated, was furnished, a Spiritual Type was born, who

In the intelligence of the primeval man were all the one of her magnetic moods she informed Dr. capabilities of the future spirit, because man is a mi-Kerner that she would make out a diagram of crocosm, has in himself all the elements of progress. I have been engaged in investigating and promoting spheres. The "Sun sphere" as she called it, but they were undeveloped and needed a model ex- the Love Relation of society, and planning and arspheres. The "San sphere as she called it, is very complex—but "she spun out the compression in some individual. The spiritual lies in ranging with reference to their establishment, not denominate themselves—who give the longer messages plicated web with unerring precision," and a distinctive life—is not really born until the body has also of States and Nations. I have not space to enter bearing directly upon the great theme of Universal pair of compasses given her to facilitate her decayed. The difference between intelligent life and into particulars; but, from the very first, I was per- Brotherly Unity. labor, only embarrassed her. It is made up of spiritual life lies in the higher degree of refinement of feetly sensible of the magnitude of the work in which circles within circles, and sections, and points, the latter. Sensation is the refinement of life, intelli- I had engaged; but, I also felt that something would amounting to thousands, related and connected, gence of sensation, and spirit of intelligence. The occur, to give the cause a powerful impetus toward light of Heaven. They control all the doings of lesschanges which the race has passed through corres- its fulfilment. What it would be, I could not exactly Kerner, in an "incredibly short space of time." All religious social and An engraving was made of this sphere, and a ponded to the degree of refinement in the elements at body's nobler feelings and aspirations. I very soon year after, she was shown the engraving, and the time of the introduction of their corresponding knew what kind of help I was to have. Heaven, the Circle, or is not, herself, in the right condition for said it was not correct, a point on one of the types. Fetischism, Paganism, Menotheism were suc- itself, came speaking in powerful tokens, and audible lines was wanting. On referring to the original, Vandalism, and Patriarchal and Monarchical forms unite the world in the exercise of Its own holy Spirit, they found she was right. This diagram con- of government appeared as fast as the race was suffi- and thus win it down to Earth. The very first efforts tained many curious things, and in some parts ciently progressed. The first form of each becoming of the spirits, through the "Rappings," evidently inrelated to the highest departments of mathe- a type of all others of its kind. Civilization, Repub- dicated it to be their aim and purpose to humanize matics. This faculty she only possessed in her licanism and Fraternity, or rather the idea of God as and harmonize the relations of society and the world. messages are given, at the Circle, by impression. magnetic state, being wholly incompetent to a father, are the highest and most perfected forms. In all circles of which I have ever heard, this is de-But a time has now come when a systematic form clared to be their object, and in all in which I have the task when not clairvoyant. No living ar- should be given to the refined elements, that progress ever participated, whether by rappings, movements, tist can execute that diagram with a pen, with may be made in a truly spiritual, social and harmonic writings, or impression, I have had words of encoura fac-simile before him, with the rapidity with life, which can not possibly imbody itself in any of agement, like these : which that ignorant, unlettered child of nature, the existing forms. Only under the favorable condidid it. I have in many cases witnessed this tions of divine order can the great lump of humanity He will not stop until it is completed. Love God, and

Here a conversation commenced between the circle

"Will this new form be brought about by our ac

that the imitation of hands, so apparent in the convictions. The necessity of a new heavens and new earth are indicated by the general admission that the pointments. Those who now think themselves wise ence, is to affirm but little for this magnetic duty than that involved in particular deeds is required B. W. RICHMOND. now to establish such order as shall leave mankind free to do the best they know and can. If you were properly related to each other, the procuring of food the work of progress, and not as now, of covetousness, increasing the differences of condition and building last week the subjoined communication was re- up the power of wealth over man. Each would be ferred to as being crowded out. It has lost for all, were society based on the principles of reciprocal justice."

Here the conversation turned on the subject of a

"The leader will be neither male nor female, but a union of the two in a marriage which shall be a true type of succeeding conjugal relations. True marriage is the basis of all progress in the physical, social and especially of the spiritual development of the race. It will become much more frequent and practicable under a more favorable social system."

"What can we do without a leader?" "Trust to the combined wisdom of your organization, when you have one. Until that time any thing monstrations of approval, both through him and the that will call attention to the movement is proper to be done. When the phalanx is organized the leader "The spirits desire to communicate through this will appear; for the purpose of organization, the commedium on the subject of Types; and by types, we bined wisdom must serve. Time will determine who mean new methods of life or progress, or rather those is best qualified to take the greater responsibility. primary forms which determine the character of sub- But this will be by universal consent and choice; with sequent development. All life flows through certain the assistance of the combined wisdom many among

types of succeeding unfoldings until more perfect "Will this movement go on without our coopera-

spiritual life are outgrown, and serve no longer any "Individuals should trust as though all would be purpose for the outbirth of superior influences. By done without them, but act as though all depended on miscarried, and unexpectedly to myself I went to present types, we mean the whole religious, political their action. The object of the discussion of types Winchester at the time proposed. I was almost a and social organizations. If you will look up, a form was to show the necessity of having an organic form total stranger there, and my business had no referwill be given you from the Spirit-world, which shall to give imbodiment to the new order. In the new serve as a true type to give imbodiment to the refined order as little of the old must be admitted as possible. elements of progress which are seeking for a body in You recollect the parable of the new cloth and the which to unfold. Like the types of being which have old garment,' and the new wine and old bottles.' had been, all along, advising them that I was coming, preceded, the coming form will be one of progressive This has reference more particularly to the relations and one medium, who lived about two miles out of the growth, not of arbitrary conditions. But it is neces- of labor and wealth, and the distribution of the pro-

"Can you give us any light to direct us?"

"You should look within and not without for light. elevation of your minds the truth will flow into them, You have access to the wisdom of the spheres with and reason and judgment, as well as intuition will which you associate. People, yet in the form, who aspire for higher wisdom not only receive impressions in writing-they could not make out, and the purport from the sphere to which they correspond, but their of which they could not exactly understand. I asked son against her forehead. Individuals become types of principles. The devel- minds are opened to the wisdom of that sphere as well

"Are we. according to Swedenborg's teaching, mere forms of reception ?"

" Spirits, whether in the form or out, are not mere receptacles or mediums of truth, but have the power upon that communication as nothing less than a token to develop wisdom from their own spirits, and only as which I had been for some time expecting from that, spiritualists, of progressive development, is correct far as such development has taken place can they ap-

some refined seek higher forms of manifestation. The rience, elicited this: "A little understanding of first to me. That evening, I had it. The name of ELI crudest vegetables, as the mosses, lichens, &c., were principles will save many sad experiences. Enough Thorre was spelled, and the following communication the earliest types of vegetable life; elements had be- has already been had to enable many to comprehend was made to me: come sufficiently refined to unfold such life, and those its teaching, without passing through more of its forms became the channels of external imbodiment, trials. Leave the old forms and look up, and you yet they did not first exist as a gradual unfolding of will be sustained upon the waves as Peter was. All Unite all your energies. Here is a field for your culprimeval forces, but were made by external conditions the elements exist in abundance for a new imbodi- ture. Helpers we have prepared for you." and the action of superior elements, different from ment; action in that direction is all important. We any previously existing forms, and thus became suit- would have none engage in this movement from selfish by another name-WM. C. HANSCOM-thus: able mediums of higher forms of life. These same views :- individuals can do without a change, but huforms by their growth, decay and reproduction, de- manity needs it, and the true interest of Spiritualism advance the cause of brotherly unity." veloped still higher elements of life, and to which they is identified with a more favorable condition for the And, as if to make the matter still more definite,

of superior influence, and in its turn became the municate through them with circles at a distance, type of a higher order. Finally some perfected plant they replied: "If you will cultivate interior mediof extreme sensitiveness, extraordinarily situated, be- tation, and become united in your aims and senti- your perception of right. Worldly honor is nothing.

Experiments and Experiences.

BY D. J. MANDELL. EPISTLE VI.

MY SPIRITUAL CALL - BEACON-LIGHT CIRCLE. PATTERNED FRIEND

In a previous epistle I have intimated to you

"This is a work which God has commenced, and do good. You must sow, and God will bring the in-

"Persevere in the Good Cause. You will meet with trouble and disappointments; but God has begun the work, and He will carry it on in spite of all opposition. netic person, in the state above described, and "Yes, if those most influenced will act up to their Be of good cheer, and all will be well in the end." "Do not sink nor faint, under trials and disan-

scroll, is no way connected with "spirit" influ-best man can not act as they know is right. A higher will be found like the foolish virgins. While your lamp is trimmed and burning, their's will go out."

Words of encouragement like these, I had received for some time, from various quarters. The two first were received, from the circle whence they came, beand raiment would be one of the means of promoting fore I had visited it. There was, however, a strong conviction on my mind, that something more definite would be furnished me, relative to the prosecution of my cause. My interior impressions were on this wise : I had observed that, among all the Manifestations of which I had ever heard, no mention had been made of communications from that class of minds to whom I personal leader, when one remarked that that leader alluded in the first part of this epistle -persons who, in life, were self-sacrificing laborers in the work of earth! With a better wish I could not bid you human welfare and regeneration. Fenelon, Howard, etc., are all names which appertain to this noble class of minds, and I felt that they were reserving their communications till the time when the public mind would be more prepared to take interest in the cause of Unity, and that, then, through some medium suitable to their purpose, they would address themselves to me, and urge forward the work of Unity, with all the pathos and skill in their power. I entertained the idea that I should first receive from them a token, and then, subsequently, an exhortation to press right on, and they would aid me.

> This secret thought-for, that I might test it more thoroughly, I did not impart it to my most intimate friend-this secret thought, I say, was remarkably fulfilled, on this wise :

Last spring I received an unexpected invitation to visit Winchester, N. H., in a public capacity, but gave no definite answer to the messenger, in consequence of having arranged, as I thought, to go elsewhere, into Vermont, at the time specified. But, by a singular combination of circumstances, the latter arrangement ence to Spiritual Manifestations that I was aware of. I was, also, unacquainted with any medium in the place, but I was, afterward, informed that the spirits and invite me to his house. On the way to his dwelling, I became acquainted with a gentleman, the husband of another medium, who began telling me of a communication which his wife recently had, made through her, the name signed to which-it was made to see it, and, to my surprise and pleasure, I saw one of the names whose advent I had been waiting so long -that of FENELON!

I told the gentleman that I thought I could read him the riddle, and informed him that I could look or some, spirit kindred with him; and that, if my surmise was correct, I should shortly have another A remark here, that we will only learn by sad expe- communication, bearing upon a point most important

> "Prosecute the work of Truth assigned you, with vigor. Be a co-worker in the vineyard of Christ.

Subsequently, the same in substance was reiterated

While the Day lasts, advance, with all your might,

"You say: 'What would you have me to do?' Pros-

fold itself through a suitable form. Here also an in- not hesitate to give you a name which you reverence erful. The circle was christened, by the spirits, and Life-to be published in the city of Boston

The spiritual intercourse enjoyed in connection with the "Beacon-Light" Circle is of the most delightful character It imbodies the true idea, and is the very type of what communion with the Spirit-world should itual state, and the World of Immortals is open to her view. The spirits of persons more recently deceased, suggestions of human correspondents, and for such and less fully developed, are more immediately around her, and give frequent and friendly counsels and tokens to their friends present, or absent; while more distant, and superintending all, are the spirits of of the word : free for the utterance of all worthy and

These "philanthropic" spirits appear to the eyes of the medium as bright, clear and pure as the sundeveloped spirits, who wish to communicate, and exercise the most careful watch and guardianship over the medium. If she is weary, they bid her rest. If she is liable to be exhausted by wrong conditions in the work, they tell her to go back. They hold in check all the pranks to which less developed spirits are liable, when left to themselves. There are no "jerks," no "spasms," no "possession" of the medium, but simply a sympathetic connection of her mind with that of the surrounding intelligences; and all Even raps and physical movements are interdicted at the Circle, that the conditions may be more favorable.

To secure this systematic communion with higher spirits, and to realize their direction and guardian- THE SPIRITUAL TELEGRAPH, 3 COURTLAND-ST. care over the Manifestations, the members of the Circle are under the necessity of cultivating the most devotional and benevolent frame of mind, and to bring it into the fullest exercise during the sittings. This is the indispensable requisite, and there should be a "Beacon-Light" Circle in every town, were it for nothing more than this cultivation of the moral nature which it secures. But it is, also, essential for the furtherance of that organic and vital Public Unity which is to infold the Nations, and establish society on its truest basis.

I have already given you the names of several of the "Philanthropic Circle" of spirits who correspond through the "Beacon-Light." To those thus given must be added that of John Howard, the well-known Revelations, &c., by A. J. Davis, the friend of the criminal and the destitute. Persons who were of all religions on the earth, seem to be cooperating through the "Beacon-Light," to urge on the one vital Religion of Love and Unity. Fenelon was a French Catholic Archbishop, of ancient days; Howard may represent the English Church; Thorpe was a Calvinist, prepared for a missionary; Hanscom was a Uuniversalist; and others are Methodists, &c. God speed the day day when this oneness of soul and effort will be heartily seconded and exhibited in the

Yours, cordially, D. J. MANDELL.

THE SHEKINAH-VOLUME II. TO BE PUBLISHED MONTHLY

THIS MAGAZINE is edited by S. B. BRITTAN, and is devoted chiefly to an inquiry into the Laws of the Spiritual Universe, and a discussion of Light from the Spirit-world-Compristhose momentous questions which are deemed auxiliary to the Progress of Man. It treats especially of the philosophy of Vital, Mental, and Spiritual Phenomena, and presents, as far as possible, a classification of the various Psychical Conditions and Manifestations, now attracting attention in Europe and America. The following will indicate distinctively the The Pilgrimage of Thomas Paine, writprominent features of the work :

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These sketches of LIVING CHARACTERS are given by a Lady while in the waking state, who derives her impressions by holding a letter from the unknown per-

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PROSPECTUS

THE NEW ERA: OR, HEAVEN OPENED TO MAN.

Behold I make all things New?" "Hereafter ye shall see Heaven

I propose to issue a Weekly Paper, with the each successive Wednesday morning. It will be orm, with a beautiful vignette at the head of it. of Heaven opening and the angels descending! a picture which shall correspond with the title of the publication, and be eminently significant of the New Age on which our world is entering. It will be a medibe, and is destined to be. The medium is in the spir- um for the higher order of Spiritual communications -a vehicle for the facts, philosophy and practical editorial matter as the changing circumstances of the times and the needs of the public shall seem to demand. It shall be a FREE paper, in the best sense useful thought-free as Life and Love and Wisdom are free! It will spontaneously avoid all SECTARIAN. ISM, (except to give it criticism,) and will be the un-

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TERMS :- THE NEW ERA will be published at \$1.50 per annum, in advance.

All communications must be addressed to me (postage paid) at Boston, Mass. Will those to whom this Prospectus is sent obtain all the names they can, and make returns soon. S. CROSBY HEWITT. Boston, Sept. 11, 1852.

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Volume I.

Princi THE SPIR MR. EDITO prepared, nearl private investig ral friends, is no seems to be a g

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